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The Pin and the Needle.

A pin and a needle, being neighbors in a work-basket, and both being idle, began to quarrel, as idle folks are apt to do.

"I should like to know," said the pin, "what you are good for, and how you expect to get through the world without a head?" "What is the use of your head," replied the needle, rather sharply, "if you have no eye?" "What is the use of an eye," said the pin, "if there is always something it it?" "I am more active, and can go through more work than you can," said the needle. "Yes; but you will not live long." "Why not?" "Because you have always a stitch in your side," said the pin. "You're a poor, crooked creature," said the needle. "And you are so proud that you can't bend without breaking your back." "I'll pull your head off, if you insult me again." "I'll put your eye out if you touch me; remember your life hangs by a single thread," said the pin. While they were thus conversing, a little girl entered, and undertaking to sew, she very soon broke off the needle at the eye. Then she tied the thread around the neck of the pin, and attempted to sew with it, she soon pulled its head off, and threw it into the dirt by the side of the broken needle. "Well; here we are," said the needle. "We have nothing to fight about now," said the pin. "It seems misfortune has brought us to our senses." "A pity we had not come to them sooner," said the needle. "How much we resemble human beings, who quarrel about their blessings till they lose them, and never find out they are brothers till they lie down in the dust together, as we do."—*Madison Record.*

SINGULAR EFFECT.—It is known that any portion of earth from the bed of the Nile (a river in Egypt), will, let it be removed ever so far from its native place be dry when the river is low, and wet at the season of the inundation of the river at home. That a similar effect should take place with portions of the human body would appear from the following: "Van Helmont tells a story, of a person who applied to Talmacotius to have his nose restored. This person, having a dread of an incision being made in his own arm, for the purpose of removing enough skin therefrom for a new nose, got a labourer, who, for a remuneration, suffered the skin for the nose to be taken from his arm. About thirteen months after, the adscititious nose suddenly became cold, and, after a few days, dropped off, in a state of putrefaction. The cause of this unexpected occurrence having been investigated, it was discovered that, at the same moment in which the nose grew cold, the labourer at Bologna expired.

The Pope in a recent allocution, told his cardinals that "the principles of the disastrous Reformation have acquired almost the force of public law."—*Christian Register.*

TO PREVENT MOTHS IN CARPETS.—Rub or strew around the edge of carpets and on them, salt and pepper, and they will not eat them.

The Blood Bargain.

(Continued after the Sippurim.)

From the den of Sabina our story takes us to quite a different place. You see here the venerable Peter, Archbishop of Mayaura, engaged in his study; before him stands respectfully his physician, Dr. Leon. The bishop considers the likelihood of the foundation of the blood-accusations repeatedly brought against the Jews. The Archbishop gave his opinion that every imputation must be based upon some truth. Leon respectfully suggests to his patron that he thought there was no more foundation in the reports when brought against Jews than there was, while Christianity was a tolerated religion, brought against Christians. "And what say you if I tell you that such an accusation is now brought against the Jews of this city? People say that they can prove by irrefragable evidence that the Jews of this city have used Christian blood for their passover bread—indeed, the Jews to have murdered a Christian," exclaimed Leon.

"So it is," replied the governor. "Step into the other room, and hear the evidence against them." The doctor did as he was ordered, went into the adjoining room. The archbishop likewise repaired thither, and had the complaint called before him. Ludmilla, sunk in grief, entered; she fell on her knees before the archbishop, imploring justice. At the request of the governor, she told how a Jew, of the name of Salum, had lavished bounties upon her; that she, on the ground of these, had frequently sent her child into the house of her benefactor; that he had gone thither yesterday and had not returned; and, according to the report of a stranger, murdered there.

The Bishop listened attentively, had the different circumstances told him over again, and when the woman had finished, she was dismissed with the assurance that the matter would be investigated, and with the advice that she should not impede the course of justice by her tears and extravagant complaints; for, where the people tumultuously meet, and take justice in their own hands, innocence is likely to suffer instead of guilt; that silence on her part was the course she had to pursue, after matters were in the hands of justice.

As soon as Ludmilla had left Leon stepped into the room, pale and trembling; imploring for mercy with impetuosity. "Most reverend lord," said he, "much is at stake; let matters be weighed considerably before the sentence is passed; be just and wise as ever. I pledge my head that the Jew whom the woman accuses is innocent."

"You pledge your life for the man," replied the governor, who was not quite pleased with such misplaced advice; "you, then, must know the man!"

"I do know him, most reverend sir," replied the doctor. "Salum is the man with whom I made the loan lately. Since that time I frequently visited his house, and I think that man incapable of the action."

"You need not be afraid; not a hair shall be touched of that man as long as his guilt is not fully proved against him. Still, the singular coincidence renders the accusation against the Jews, by the woman whom you just now heard, suspicious; and another circumstance more so. One of their own confession has presented himself these days, promising to prove to me with irrefragable proofs that the Jews, indeed, use blood taken from a Christian."

"Indeed! a Jew has accused his own people?" resumed Leon hastily. "Now I see why the Most High is wrath with that people. If there are such vile men among a nation that weens itself the chosen people, they deserve to be oppressed by other nations, and treated like slaves."

"Doctor, you are dismissed," resumed Archbishop. "Deal cautiously; I should be sorry for your sake, if I find that your relations to that people are nearer than is proper."

Leon bowed in silence, and left the room. The earnest warning of his master weighed heavily on his mind. It was in vain that he endeavored to find when the sudden storm might come. He felt his impotence to avert it; for, when a Jew accuses his brethren of such a crime, what arm, in those fanatic times, was able to protect the small heap of Jacob from the fury of a rude mob. During these painful considerations, Dinah occupied his thoughts foremost; it was her whom he wanted to warn and to draw from danger, before the breaking out of the storm. He hastened to the house of Salum to give the alarm; but, alas, the house was already empty. He soon learned what had happened; his heart throbbed at the dreadful news that Salum and his family had been thrown into prison. Leon trembled at the idea of the suffering of the family; his heart sank when he thought that the tender limbs of Dinah would mercilessly be racked by the heartless band of serges; nor did he feel much less anguish for a family of so much worth. Again he hastened into the presence of his patron, to implore permission to see his friends in prison. The Archbishop was moved at the anxiety of his physician, and graciously gave him a grant to visit the prisoners.

It was with deep emotion that he entered the damp cell, where he found the family grouped together, awaiting in sorrow their first trial.

"Blessed art Thou, God of our fathers, who sendest thy angel into this abode of darkness, to give us consolation in this our time of need," exclaimed the faithful

Hebrew, on seeing the physician enter.—“Praised be the Most High, the holy one of Israel, whose help is highest when danger is the greatest,” added the mother; and, Dinah was so overpowered at the arrival of the doctor, that she threw herself into the arms of the man who had proved himself the deliverer of the family in former trying hours. “My heart told me,” did she whisper to the faithful friend, “that you would not desert us in the day of tribulation.”

Leon could not master his feelings: this devotion and this confidence of the shy Hebrew maiden, were to him proofs of her sincere love. A loving woman thinks herself completely safe in the arms of a beloved man. Storms may rage, the waves of an adverse fortune may threaten to wreck the frail bark of life, yet will the weakest woman feel herself strong, if in danger she can lean on the stronger man. Strengthened by his presence, the poor girl lost all thought of danger; a happy future again seemed to smile on her gloomy mind.

“You, with the help of God, will save us, dear sir, will you not?” asked Dinah, in her childlike mode.

“I shall try, dear child, with the utmost risk of my life,” answered Leon.

“But pray, gentle girl, how did this misery overtake you so suddenly?”

“The ways of the Almighty are inscrutable,” replied the devout Salum.

“How can I know why the rod of God visits us thus, that anguish and terror befall me like mighty men? Need I speak the ineffable name to assure you of my innocence?”

“Not only innocent, but has not he continually heaped bounties on that christian family, and now we have to reap our thanks in this gloomy cell,” rejoined the afflicted wife, sending another torrent of tears over the already tear-soaked leaves of her *Thechinah* (devotions for Hebrew women, written in the vernacular.)

“Do not speak so much of your innocence to the doctor,” continued Dinah; “do not offend our friend. Do you suppose that this noble-minded man can one moment believe, with the lowest Christian men, that Jews feed on Christians! Time will come when the grandchildren will be ashamed of the cruelty or credulity of their grandparents, and of the bloody decrees enacted by either ignorance or malice.” Thus spoke the sensible Dinah, and her face flushed of fire.

“Be assured, my friends, that I can harbor no suspicion against you nor your people, on this subject,” replied Leon.

“Gracious sir,” said Salum, “you may believe us; but will others absolve us? Allow me to ask your aid and interposition: you are the nearest our Governor, the Archbishop, you are his head physician, will not you intercede in our behalf? I will cancel the bonds of the loan which I have in hand; provided the even course of justice be pursued in our trial, and we are not condemned without a fair hearing.”

“You need not be afraid,” replied the doctor; “nothing will befall you, if your guilt cannot be proved in full; but, pray tell me, have you no suspicion against anybody who brought this trouble upon you; have you no knowledge of an open or secret enemy, who sought revenge in this awful way? It is one of your people who accused you of such an unheard of crime.”

“Suspicion! God forgive me my sins,” said Salum, “if I should dare to suspect any one of such a crime! But, I must say that Izig Kleber, the former bridegroom of my Dinah, has threatened me.”

“You have struck the right cord,” interrupted Leon. “I must be off, compose yourselves, matters after all are not as sad as you imagine. Farewell, I shall not be long before I return.”

[To be continued.]

The Ten Tribes.

Translated for “The Israelite Indeed,” from the book “Rimmonim.”

About fifty years ago, there lived a Jew in Calcutta, who, some years before, immigrated from Bagdad, and earned a very poor livelihood. He at once concluded to try his fortune in some remote countries, purchased a lot of small merchandise, and started on a journey towards the East, to reach Ava, in the Burman empire. After he had travelled several months he arrived at a considerable city, not far distant from the Burman boundary. There, however, he was not allowed to enter, but was informed that strangers who have goods for sale must exhibit them outside the gates, where the people of the city are accustomed to come and make their purchases. The Jew hired a stand, and put out his merchandise on shelves; and soon the city people, who consisted of Burmans and Hindoos, flocked to his place, and purchased of his goods. But his business was at once interrupted by the following accident:—There came a man to his stand, who took almost every article in his hand, asked the price of each, but bought nothing, and finally put, by stealth, several articles in his pocket. The Jew, in struggling with the thief for his property, gave him a blow on his head, of which he fell down dead. The rage of the people was terrible; but the police guarded the Jew against Judge Lynch, and carried him, fettered hand and foot, into the city, before a tribunal, which was held on a public square, in front of a magnificent palace. There he was tried, condemned, and immediately divested of his clothes, to be beheaded.

The poor trembling Jew stood on a platform, the hangman with a drawn sword by his side, waiting only for a certain signal from the king, in the opposite palace. But, lo! instead of that death-bringing signal, the king opened the window, and exclaimed with a loud voice:—“Hold, sheriff, touch not that man, but rather take care of him, and do thy best that he may leave our country with friendly feelings.” This sudden change not only surprised the Jew, but encouraged him to ask the favor of being brought into the king's presence. His application was granted. The king, a venerable, hoary man, received him very kindly, and descended to relate to him the following history:

“Know, my son, that this my kingdom is, for many years past, under the protection of and tributary to a mighty king, of whom and his people we know nothing, except that every year, at a certain season, a number of exceedingly strong, giant-like men, came to take the annual tribute. About twenty-five years ago my people and my counsellors urged me to refuse the payment of the annual tribute; when, therefore, those terrible-

looking messengers came, they were sent away with empty hands. They left the city, seemingly without much disappointment, and we thought that was all right, and rejoiced in our independent position.

Five months after that affair, we received information that a host of giants were on their march towards this city; and we soon perceived that it was that mighty king, who came to avenge the wrong done to him by refusing the due tribute. Before we could make any preparations for defence, the mighty host stood at the gates of the city. Seeing that there was no hope of escape from the evil by resistance, I concluded to humble myself before the mighty conqueror, and so to save my people and my land from the consequences of our foolish rebellion. Myself, and all the princes and nobles of my people, went out into the camp, clothed in sackcloth; and, throwing ourselves at the feet of the king, solicited forgiveness, and promised to remain thenceforth faithful tributaries, paying regularly our debt. And, indeed, I was not mistaken; that people and their king are as generous and noble-minded as they are powerful; we were forgiven, and they departed in peace, without doing any injury or offence to the least. When thou, my son, wast divested of thy clothes, I observed a certain piece with fringes on it, exactly like those which that mighty king and all the men with him wore—although theirs were larger, and worn over all their garments.—I thought that thou wast one of that people, and that thy death would bring their vengeance upon us. This saved thy life.”

This I heard from the mouth of a credible and truthful man, who saw that Jew, who had returned to Calcutta, and from whom he heard all these things.

The most interesting story, however, is the following. Nineteen years ago, the Jewish congregation at Zephath (Safet) sent a messenger to Yeman, in order to take up collections for the poor in the Holy Land. He stopped for some time in Zanah, where he, of course, attended synagogue regularly. Here he saw a man distinguished in his appearance from the rest of the Jews in that place. On inquiring about that man, he was told that he arrived in Zanah a few days ago, stating that he was an Israelite, of the tribe of Dan.—This aroused the curiosity of the messenger; who requested the Danite either to call on him, or else to accept a visit from him. The Danite complied with the messenger's wish, and called on him. He was a tall, and stoutly-built man, with large, beaming eyes, long beard and long black hair, which hung down in curls, covering his neck and shoulders. His dress was the same as that of all Orientals; but he wore a girdle around his waist, upon which the following verse in Hebrew, with square characters, was embroidered: “Dan shall be a serpent by the way, an adder in the path;” and a broadsword on his side.—His language was pure Hebrew; but he was very reserved, cautious in his expressions, very temperate, eating almost nothing but bread, drank exclusively water, and devoted only a few hours to sleep. It seemed as if the man spake to a spirit within himself, and listened to his answers; he observed many ablutions, and his whole character brought to mind that of the Essenes of old. He inquired of the messenger about the state of the Holy Land, the city of Jerusalem, Zion, and the brethren; and, when he heard of their miserable condition, how desolate the land, and how poor and oppressed

the few Jews were, he cast himself upon the ground, and, hiding his face in the dust, wept bitterly. He lay thus half an hour before he could speak again. He then spoke of his people, the Danites.—He said, that their tribe was unmixed with any other, have their own land, independent of any king, and are governed by their own chiefs—Nassi (Princes), who are always the most valiant and the most pious among them: two things which also qualify the man for that high office. Concerning the objects of his journey, he said that he was despatched by the Nassi to inquire into the condition of the brethren in the West, their religious, moral, and social state, &c.

The messenger asked him whether he would be willing to take him to the happy land of the Danites, in order that he might be able to bring great tidings to his brethren in Safet and Jerusalem.—“With great pleasure,” replied the Danite; “and not this alone, but I will, with the help of God, bring you back again to this place after a few months.” The messenger, however, seems to have been irresolute, from lack of courage or of faith, and delayed his departure from day to another, until the Danite lost patience, and suddenly disappeared. The most remarkable circumstance is, that a single man, on foot, dared to undertake such a long and dangerous journey, through a wilderness which abounds with serpents.

In Safet and Jerusalem, the narrative of the messenger concerning the Danites, their land, independent and patriarchal government, and general prosperity, caused a considerable excitement and interest, so that they concluded to send a special mission to them. The man, however, who would undertake that mission was not so easily found, until a certain Rabbi, Baruch Moses, an emigrant from Russia, a physician, and a man of great courage and experience, offered himself to execute the plan. After Rabbi Baruch had been provided with everything necessary for such a journey, he set out by the way of Alexandria and Cairo, to Zanah. Here he engaged an aged Jew to accompany him through the desert.—The old man, however, told him that he would go with him as long as either of them should not be hurt by a serpent; but as soon as that should take place, he would consider it as a bad omen, and immediately return.

They went on, and nothing happened during the first six days. On the seventh, however, the old man was bitten by a serpent; and although R. Baruch healed him immediately, he refused obstinately to go any farther; and thus R. Baruch, who could not pursue his way all alone, was compelled to return to Zanah; and the idea of visiting the Danites was given up entirely.

The Russian Rabbi never saw his family again. In Senaar he heard that the Prince of Yemen was very sick, and without proper medical aid. He offered his services, and succeeded in restoring the prince to health. But this aroused the jealousy of the quacks there, who determined to destroy the skilful stranger.—They succeeded in denouncing him as a spy of the Sublime Porte; and the sheriff received order to take his life in some way or other. That officer took the poor Rabbi into the king's zoological garden, and brought him so near to one of the lions, that escape seemed to be impossible. But, lo! the lion gazed at him for a moment, and then crouched down at his feet. But even this miracle could not save the Rabbi from the hands of his enemies, men more savage than the wild beasts of the forest; he was shortly afterwards condemned and shot. His friend, the prince, could not save his life, but gave him a burial-place and a monument in his garden, and Jews and Mohammedans frequently visit his grave, considering him as a martyr-saint. That prince also took great pains to collect every thing belonging to the deceased, and sent it to the Egyptian government, with the request to hand it over to his wife and son, who safely received it.

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nity. Gentlemen and families will find excellent

accommodations, both with BOARD and ROOMS,

at reasonable charges.

Weddings and Parties attended to at, in, or

out the house at the most reasonable rates.

Mrs. A. WARSCHAU,

916 Stockton street, bet. Washington and Clay streets,

COMMUNICATIONS.

As the GLEANER, is not a party paper, we

are obliged to open our columns to certain ar

icles which it would have been better ot not

be published.

THE WEEKLY GLEANER.

SAN FRANCISCO: MAY 10, 1861.

Removal.

THE OFFICE OF THE "GLEANER" is now on Washington street, second house below Battery (about a hundred yards from the front area of the Post Office).

שבתות

The Festival of Shaba-oth will be celebrated on Wednesday and Thursday next, (May 15th, 16th.)

With us the days are kept in commemoration of the giving of the Law on Mount Sinai.

WHAT WE EARNESTLY DESIRE.—The continual wear and tare of our constitution, on Sabbath, Holy and Week-days, renders it desirable to have one or two days rest if possible.



Hephtsi-bah Devotions.

Hephtsi-bah Devotions are held at the School room, regularly every Friday evening, at 5 o'clock, and Sabbath morning, at half past ten o'clock.

Religious Instruction.

The Hephtsi-bah School, for Religious and Hebrew instruction, invites all the Hebrew children in this city to attend, regardless of their nationality.

While this School is open, and earnestly invites all children, regardless of pay, it is to be hoped that those parents who are able will contribute towards its support, and henceforth do their duty to their children and to their people.

Sessions.

AT THE SCHOOL HOUSE.—Wednesday and Friday at 4 p. m.

Saturday and Sunday, at 9 a. m.

AT THE OFFICE OF THE GLEANER.—Monday, Tuesday, and Thursday, at 4 p. m.

WORSHIP OF HEPHTSI-BAH SCHOOL, Friday Evening, at 5 p. m. Sabbath Morning, at half past ten. Parents will oblige by seeing that the children arrive at an early hour.

SCHOOL REMOVAL.

The Church on Sutter, near Stockton Street, formerly used by a German Lutheran Congregation, is now in the course of preparation for the Hephtsi-bah School.

The place will be so far ready for Sabbath morning as to give the pupils the necessary accommodations.

The less religion finds its due profession and its manifestation in the houses of Israel of the age—the less parents devote certain days to the culture of the religious sentiment,—the less they attend worship—and the less the worship of the Synagogue is one understood by either parent and child—the greater is the necessity to make proper provisions for the young generation.

We hope, with the help of God, to continue the School, and to establish (in time) a worship for children, that will extend its blessing beyond the span of our probable earthly existence. We also feel assured that as we have profited by example and have established a Tract and Bible Society, there will come a time when the religious culture of children will consist in something more than reading Hebrew, and the cold recitation of some Biblical verses. We hope to meet, from parents and others, a continuance of that support which good men have afforded to the cause already.

Invitation.

Convinced of the benefit of our mode of training youth, we sincerely solicit parents to the Religious Service at our school. Let them remember that, if the advantage of our worship in a language that is understood is thought to be required for the aged, how much more profitable must such be for youth.

We consider our worship for children quite independent of religious instruction; so that children who attend other schools for religious instructions may nevertheless attend the worship; for the present the only one prepared for the Hebrew children.

What is to become of Our Youth.

Life is a continual battle, wherein defeat is suffered more often than victory is won. Along its flinty path the footprints of disaster are everywhere seen, and by the wayside are thickly strewn the graves of the fallen. Why is it that so few succeed? Why is the hope with which youth set out so often dashed, and the goal of ambition so rarely reached? The strife is often commenced without preparation for the struggle. The young, impulsive, and ardent thinking have but to reach forth their hand to pluck the fruit, that like the apple of the Hesperides, is only to be gained after the highest endurance and the most patient perseverance. Seldom does genius give the tongue of flame that secures distinction almost without effort. Toilsome study and persistent investigation, and patient experiment, are the only modes of realizing a power to create, or even to recombine, so as to subdue new elements to human use. Physical as well as mental training is necessary for the accomplishment of life victories. But when the intellect is well cultivated, the bodily energies are often uncultivated. The mind, like friction on a machine not lubricated, wears out the mechanism of the body, and its growing weakness and disorder nullify the power it develops. How often a blanched cheek, emaciated limbs, and feeble muscles, mark the successful student, who drops into the grave when he is about to reach the goal of his aspirations.

We of America have much to learn on this point. However much it may awaken astonishment at the wonderful developments will leave—nay, has left—manifest evils. At the rate we are now progressing, the time is not far distant when such things as boys will be entirely unknown. Now the lads of ten wear manners of maturity, and the girls of a lesser age are often women in all but the physical development. To the wants of physical culture there is also to be added a neglect of moral lessons. What school in America teaches 'the humanities' as they should be taught? Where is principle laid down as the basis of all great effort—honorable action, not in the received sense, which is promptitude in resenting any conceived insult or suspected affront—but honorable action, meaning that squared upon the golden rule, "Do unto others as you would they should do unto you," inculcated as the highest guarantee of noble results? Our teaching is wrong; our example is wrong; our praise and our censure are often wrong; and the result is that we see few

Our neighbor, the *Monitor*, ascribes the rowdiness of our youth to the American school system. In the last week's edition, it says:

Why is Young America so universally impudent and coarse in his manners? Was he brutalized by the teachings of his mother or by the nurture of the state? From which source did he learn to scoff at religion, and from which did he acquire his dis-esteem and wanton disregard of marital rights and relations? The Common School system, as now organized, has its types in, and tendency to, French Atheism, which was but a development of what this ism has been in all time.

We are not prepared to assent or dissent positively; still, we think our Columbia cotemporary nearer the truth. "With us, all is wrong." Our houses, our streets, our State policy and institutions, our legislatures, and our schools, all contribute to this state of rebellion. We do not pretend to say there are no exceptions as to families; but, alas, they are but the exceptions. But it is principally the tendency of our age, institutions, and our system of education, that is ruinous to the better man. We are aware that this truth is not well received; but it is a truth nevertheless. Free institutions are a blessing; political liberty is a blessing, equality of rights is

a boon of inestimable value; the institutions are good enough, if we had them but rightly executed, and if we had a population to whose intellectual and moral state they are adapted: but sad facts tell us that the good institutions are badly managed; the individual has the liberty to do the mischief, while the laws have not the power to visit the iniquity; nor are the new immigrants qualified for self-government. This is illustrated by every day's history. We reserve it for the future to point out the defects, that parents may counteract them. But as to the mode of education this is defective through and through. We cannot but endorse every word of our neighbor of Columbia. We cultivate the intellectual man and neglect the religious and moral man. We educate smart boys, and they make us smart—and my neighbor, Mr. Independence, of Boston, glorying in the recital to his boy, of the throwing a ship-load of tea into Boston harbor, showing the Boston men, men of spirit, was not aware that he, in this history, taught his offspring to act the scene over again on a small scale, in the family, when things did not please him, by thrusting, when a boy, his tea-cup and saucer into the face of the servant, and stabbing a waiter for a trifle when a Senator. True, our perverseness, instead of recording the beautiful social or domestic history of mankind, reports but his butcheries and murders, and such history is taught to youths in the schools in all countries; but in all other countries the child hears these events as the history of his king; he learns to consider them as an evil; not so among us: from the earliest youth our children are corrupted by making the history of the country his own history, and the evils that were or may have been committed, they are held up to him as a model, to glory in. The boy can but imitate, but he cannot abstract and distinguish—and sowing sour grapes, we earn wild berries. Young America is a by-word; a fractious, unmanageable, reckless, and unprincipled creature, devoid of such graces that distinguish man and are calculated to render him happy. But how shall we remedy this state of affairs? This will be the subject of our next number.

er of these men, self-made, and strong in rectitude as the eternal truth, firm in principle as the living rock, pure in character as the mountain stream, and vigorous in mind and body as the sturdy oak, who shed honor on our early history.

All that our esteemed cotemporary writes or copies, is true, and more could be written. Our neighbor, the *Monitor*, of the 27th, has an excellent article on the subject, which traces the evil partly to its source. It says:

School Vacation.

Parents complain against too many vacations of given by the Public Schools to our children.

Such parents cannot understand the constitution of man.

Had our Board of Education to satisfy none but intelligent parents, they would have at most four hours session five times a day.

A sedentary life of five or six hours a day is unnatural for children, and very injurious to their health. Intelligent parents know it.

One cause of feeble constitutions and early death is the too long confinement and too great mental exertions of our children.

And could ever the children reap advantages by continual schooling, the teachers would soon be exhausted and fagged—teaching is no easy work—and the children would lose on one side what they gained on the other.

As to private school, if the teacher would be asked, he would tell parents the same. But as matters stand he has to submit his better knowledge and judgement to the wish of parents.

Parents, who wish their children well, do not force them to too continuous mental exertion. Let them throw books aside for a few weeks, and enjoy a natural existence in playing and romping in the free air, which is their element, and not the dark dim and dusty school room at the generality of private school.

But you make a prisoner of your child to be rid of it; well it certainly is one of the means by which you much sooner get rid of them than you otherwise would, as the physician and grave digger will tell you.

We copy the following from the *London Jewish Chronicle* of March 15th:

"An eminent physician (Dr. Hillier) has stated that the deaths of children of the school aged from five to fifteen years within the several districts of the medical officers of health of the metropolis amount to nearly 7,000 annually, (out of 69,000 annually in England and Wales) of which deaths a large proportion are from miasmatic diseases, traced to a great extent, to unsanitary conditions of schools; and the Metropolitan Association of Medical Officers of Health, which has lately had this subject under consideration, has unanimously adopted the following resolutions, and submitted them to the Duke of Newcastle, as chairman of the Commission on Popular Education:—1. "That, however good the sanitary condition of schools may be; however well they may be warmed, and ventilated and lighted, the common school-time of six, or more hours of daily sedentary constraint required from young and growing children is injurious to their bodily development, and in violation of the laws of physiology." 2. "That any national system of education ought to provide as much for the physical as the mental training of children. That, as schoolhouses are commonly constructed, and as schools are usually conducted without regard to science, they are sources of disease, and permanent bodily and mental infirmity."

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Editor "G ty to give you brother Israel backward to the holy worc still a spark Jewish faith. ceived and ha are the owners taken place to gregation, on lites have cam to establish I hope we wil our co-religio undoubtedly to complete have nothing in future will ciety in quest the ensuing happy holyde

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and tend, together with other sedentary constraints, to augment the excessive amount of infantile and juvenile mortality. That, for the prevention of these evils, special applications of sanitary science and superintendence are required."

It is very doubtful, sir, whether so much book-work is really necessary anywhere; and in institutions where avowedly only an elementary education is aimed at, there can certainly be no necessity for it."

Communication.

VICTORIA March 24th. 1861.

EDITOR "GLEANER"—Sir:—I am at liberty to give you a few items of the doings of our brother Israelites of this place, who are not backward towards sustaining and supporting the holy words of our forefathers. There is still a spark left to rekindle the fire of the Jewish faith. A Sepher we have already received and have the honor to report that we are the owners of the same. A meeting was also taken place towards the organization of a Congregation, on which occasion our brother Israelites have come forward *en masse* to unite and to establish the foundation of our faith, and I hope we will succeed with the assistance of our co-religionists in the sister States, who will undoubtedly not refuse to support us, in order to complete our aim when required. So far have nothing more of importance to write; in future will report on the progress of the society in question. Preparations are made for the ensuing Passover. Wishing you many happy holidays,

I remain yours respectfully,

L. R.

(Owing to curia's removal the above communication did not come to hand before this week—Ed.)

Consecration of the "Giboth Olam Cemetery."

The consecration of the new burial ground of the synagogue "She-arith Israel" took place last Sunday, the 5th inst. In response to the invitations, in different directions, the synagogue Emanuel and the societies were duly represented. The concourse of men, women and children, was considerable.

The religious ceremonies were similar to those observed at the dedication of the "Nevai Shalome" cemetery, some eight months ago. They consisted in an opening prayer, by the Rev. Dr. Ekan Cohen; reading several psalms, by the writer of this, and an address by Rev. H. A. Henry. The subject of the discourse was an attempt to prove from the ancients, the belief in a resurrection, in which all philosophers believed; (?) this doctrine then was tried to be proved from scripture. The usual passages from Job, Isaiah, Ez-kiel, Daniel, and the Psalms, were all applied in their literal sense.—Enoch and Elijah were also brought in as evidence, and even Joseph's request to his brothers that they remove his remains to Canaan was brought in evidence of his expectation,—with the rest of the Egyptians, who were the only nation, as far as we know, that entertained the belief,—of a future resurrection.

Before this address, L. King, Esq., President of the First Hebrew Benevolent Society, and member of the Board of Managers of the burial ground, addressed a few words to the President; upon which Israel Solomon, Esq., since a number of years President of the congregation Sherith Israel, in a very appropriate address, handed the keys of the cemetery over to M. Morris, Esq., President of the Board, closing with the words: "May you, whenever called upon to open this gate, find these keys rusty." The ground is extensive and ornamented with trees and shrubbery; it is nearly

adjoining the "Nevai Shalome" cemetery. The fence consists of a brick basis, surmounted with neatly worked palissades. The Metaher-house is a beautiful brick structure, arched, containing several rooms, furnished with every requisite for the purpose of its construction. The passage is provided with large boards, in which the Burial Service, the Kadish, and some Psalms in Hebrew with their corresponding English translation are beautifully painted in bold-face black letters on a white ground (oil paint.)

The expense of the whole must be considerable; as the Board of Managers seemed to have been determined not to be outvied by any similar cemetery in this city, or perhaps this country.

BY PONY EXPRESS.

Secession Matters.

The Pony Express, with dates to April 28th, two days later, arrived yesterday. From the dispatches to the Associated Press we take the following:

St Louis, April 28th.—Gen. Scott said on the 26th that Washington was safe, 13,000 troops are now there, and 8000 more are expected.

A street battery is being erected in Yorktown, and another three miles above Richmond.

The Baltimore Sun indicate that the conservative feeling is gaining ground in Baltimore.

Troops pass now between Annapolis and Washington without interruption. There are road guards all the way.

It was reported in Harrisburg, Pa. on the 26th, that ex-President Buchanan, had disposed of his farm and fled to Canada for fear of the mob. He has been threatened.

Gov. Barton, of Delaware, has called out troops to defend the Union.

The people are fleeing from Virginia into the Free States.

It is said that there is a strong Union feeling in Fredericktown. Washington and Alleghany counties (Va.) declare that they will rebel against the State if the State secedes.

Negroes in Maryland are rising and burning the houses of their masters; also in Louisiana.

Gentlemen who left New Orleans on Friday, the 26th, say the whole country between Jackson, Tennessee and New Orleans is in arms. The soldiers appeared to be destitute of arms, using old muskets, shot guns and rifles.

The telegraph lines in the hands of the Secessionists are not permitted to give any information as to the movement of the troops leaving Secession States.

The Southern expectation was that news would soon be received of the capture of Washington. Our informant was told that the North should hear no more news until the treasury at Washington was in the hands of the Confederate troops, and President Lincoln and Cabinet were prisoners.

All troops, except those at Fort Pickens, were being rapidly moved North but those originally destined for that fortress have been withdrawn.

A gentleman just returned from a business tour through Alabama and Mississippi, having left Mobile on Tuesday last, reports that hundreds of men who had gone to Pensacola to take Fort Pickens, were returning home daily disgusted. He is satisfied that it is impossible for the Confederate State to capture the fort.

Large numbers of troops at Pensacola were sick and dying in hospitals from the effects of fatigue, exposure and hunger.

Our informant reports that the people in Alabama and Mississippi are almost crazy with excitement. The mob spirit was rampant everywhere, and was rendered daily more desperate in some localities by threatened famine and starvation.

The Virginia Ordinance of Secession just published, is received, accompanied

by a schedule appointing the fourth Tuesday in May, for the ratification of the same by the people.

The Ordinance declares the Constitution of the United States no longer binding on the citizens of Virginia.

Advices from Savannah of the 27th report several vessels awaiting privateer commissions, which were expected shortly.

It is said Jeff Davis ordered the troops to start on the 28th from Montgomery to Lynchburg, Va.

"Ein Frankfurter Jude."

Jewish life of the middle ages is replete with interesting items of entertainment, information and example; it calls before our minds times and scenes that ought not to be lost from the memory of Israel. A number of interesting Stories and Novels of this kind have since years appeared in the Cincinnati "Israelite" and "Deborah." There appears now in the columns of the "Deborah" a novel, under the title "Ein Frankfurter Jude," which we see has been found of so much interest, that the editors of "Le Lien & Israel" (a French Hebrew Monthly), edited by Mr. Dreyfous, Rabbi of Mulhouse, and Mr. S. Honel, a lawyer of Strasbourg, who translate it into French in their Periodical.

לוח

ל"ג Sunday, April 28th.

ד'ה"ה Friday, May 10th.

שבתות Wedn. Thur.; May 15th:16th.

ד'ה"ה Sat. and Sun. June 8th:9th.

שבתות Tuesday, June 25th.

ד'ה"ה Monday, July 8th.

בא"ה Monday, July 16th.

COUNT HENRI D'AVIGNOR.—The journal of Monaco states that the plenipotentiary for Monaco who concluded the treaty of cession with France was Count Henri d'Avignon. This count, who represented the Prince of Monaco at the court of Louis Napoleon, is, we believe a coreligionist.—*Jew. Chron.*

SIMANCAS, SPAIN.—THE ARCHIVES.—The archives of Spain are at Simancas. These are said to contain important documents connected with the history of the Jews in that country. A correspondent of the "Athenaeum" reports that among the few researchers of these historical treasures there was a Dr. Heine, a German. He is said to have studied the archives in the interest of the history of the Jews in the middle ages. He however perished the political disturbances in Germany in 1848, before the fruit of his labors had come to light. Does any one know what has become of his manuscripts?—*Jewish Chronicle.*

JESUITS.—The number of Jesuits throughout the world is 7144, of whom 2939 are priests, 2159 engaged in teaching, and 2046 coadjutors. During the space of fourteen years the Jesuits have increased in number by 2292.—*Christian Register.*

PARIS.—THE SENATE.—A Paris correspondent informs us that it is currently reported that it is the Emperor's intention to raise M. Ulman grand Rabbi of the Israelitish central consistory, to the dignity of a senator. This would be a practical reply to the invectives with which the French prelates have lately assailed the Emperor on account of the pamphlet of Laguerrière.—*Jew. Chron.*

THE RUSSIAN EMPIRE.—The census just completed, gives 79,000,000 as the total population, the women being in excess of the men to the number of 1,750,000. The nobles and higher guilds of traders number about 1,000,000, the nobles possessing 21,000,000 serfs. The lower classes, including serfs, petty traders, and artisans, number 53,500,000.—The population of Siberia, including the wandering tribes Kasan, Astrakan, and Orenburg, is 4000,000.

Special Notices.

NOTICE.

CHEBRA BIKUR CHOLIM UKDOSHA
The members of this Association are notified, that the regular monthly meeting will be held every second Sunday in the month, at 7 o'clock, P. M. at Platt's New Music Hall, on Montgomery str.

By order:

ISAIAH COHN, Secretary.

NOTICE.

CONGREGATION SHERETH ISRAEL.

San Francisco, May 9, 1861.

To the Members of Congregation Shereth Israel and Chebra Bikur Cholim Ukidisha and our Coreligionists generally.

The מנין (Minyan) Committee of 1858 and

1859, will present to the Congregation a ספר תורה (Sephor Torah), on Sunday, the 19th inst., on which occasion a סיום התורה (Sihom Ah-torah) will be held at the Stockton Street Synagogue, in which you are cordially invited to participate

By order

F. PHILLIPS, Secretary..

CHEBRA BERITH SHALOME.

The regular monthly meetings of this Society will take place every first Sunday in the month, at Platt's Music Hall, at 7 o'clock, P. M.

S. DANIELWICZ, Secretary.

Special Notice.

I. O. B. B.—Deputy of the M. W. D. Grand Lodge, No. 1, for the Pacific Coast.—The office of the Deputy is located in San Francisco, (No. 209 Clay street.) Hours for official business daily from 12 to 1 and from 3 to 5 Communications may be transmitted through the Representative Grand Sofer's office, 235 Minna street, on the evenings of Monday, Tuesday and Saturday in each week, until further notice.

JACOB VOGELSDORF

G. L. D. of the I. O. B. B. for the Pacific Coast.

Attest: SERRAS SOLOMONS, Dep. Grand Sofer. 1 mo

OPHIE LODGE, No. 31, I. O. B. B.—All members in good standing are hereby notified that the next meeting will take place at "Beal Berith Hall," on Sunday morning the 13th inst., at 10 o'clock.

By order of

LOUIS KORNICKER, President.

Attest: SERRAS SOLOMONS, Sec'y ad interim. 1 mo,

BASEMENT TO LET.

The Basement of Hephtsi bah Hall, or part of it, on Sutter, near Stockton, measuring 32 by 55, if to be let. The locality is high, light and dry. It was formerly used by the High school.

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CELEBRATED PATENT

H. & L. AXLE-GREASE.

A CARD.

THE UNDERSIGNED HAVE THE pleasure of announcing to their numerous patrons and friends that they have been honored by the Committee of the Mechanics' Institute with a

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FOR THEIR

Unrivalled Axle Grease!

Also, that the San Francisco Bay Agricultural Society have awarded them their FIRST CLASS PREMIUM for the same. But however gratifying to the advertisers to have their

Home Manufacture

thus distinguished, it is with greater pride they state the fact that (notwithstanding the overwhelming importation of an article from the East, assuming their title), the demand for the Now Popular H. & L. Axle-Grease has more than doubled during the present season. And whilst the manufacturers offer their grateful thanks to all those friends of "CALIFORNIA PRODUCE," who have given them so large an encouragement, they beg to say that no pains will be spared in the future to sustain the wide-spread reputation which their material has acquired, of being

THE BEST and CHEAPEST lubricating Medium for Carriage-wheels, etc., EVER INTRODUCED IN CALIFORNIA

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WHEELER

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NEW STYLE

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in making up overshirts, coats, suits, &c.

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CLOTHS, CASIMERES, AND VESTS,
Always on hand, a general assortment of
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...AND....

BILLIARD CLOTHS,

AND CLOTHS FOR LADIES' WEAR,
140 Sacramento street.
Three doors above Montgomery, San Francisco.

Mr. H. W. Stein has just returned from Europe, where
he has made arrangements to be constantly supplied with
the choicest of the above goods.

HARRIS & COLEMAN,

—IMPORTERS OF—
EMBROIDERIES,
MILLINERY GOODS,
FANCY NOTIONS,
TRIMMINGS,
FRINGES, RIBBONS,
BUTTONS,
VELVETS,
LACES,
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BUTTONS, TRIMMINGS, FANCY NOTIONS, &c.
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order with neatness and dispatch, at from \$2.50 to \$12
each. Ladies and Children's Clothing constantly on hand
and made to order, of the latest style.
Dress Making and Sewing of all kinds done at the
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made to order at the shortest notice.

GO TO THE

MANUFACTURING BAZAAR,

You can get outfits
FOR TRAVELING ON STEAMER
At the shortest notice and on the most reasonable
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All orders from the country promptly attended to.
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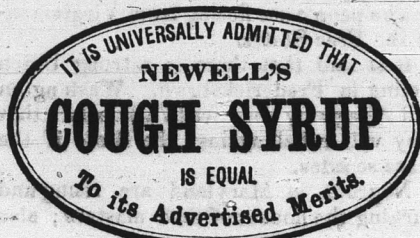
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can be produced at a... other rooms in the State. I would
say to my patrons that I am now producing better work
than ever, at much reduced prices, to conform to the
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Having reduced my prices more than 30 per cent., no
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Instructions given in the art, and stock furnished. Hav-
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Manufacturer of all kinds of Fancy Boxes. Every de-
scription of Boxes made to order in 24 hours. Boxes of all
kinds constantly on hand.

NOTICE

From, and after this date, Mr. Stepbacher is our
authorized agent for the "Israelite" and the "Star."
BLOCK & Co.

CHARLES HESS,

Dealer and Jobber in

DRY GOODS,
Clothing, Yankee Notions, &c.,
Sacramento street, above Battery, (2d floor.)

N. B. All orders from the Country attended to with
despatch. ap9-3m

L. KING & BROTHER,

Importers and Jobbers of
CLOTHING,
BOOTS, SHOES, HATS, CAPS, ETC.,
No. 69 Sacramento Street,
SAN FRANCISCO, CAL.

OFFNER BRIEF.

Erschienen, und in allen Buchhandlungen.
zu haben: "Offener Brief an die Radical Re-
former Dr. Dr. Geiger in Breslau, Philipson
in Magdeburg und Einhorn in Baltimore Von
A. S. in San Francisco. Preis 50 cts.

CIGARS AND TOBACCO.

A. S. ROSENBAUM & Co.,

IMPORTERS OF
Fine
HAVANA CIGARS,
TOBACCO, ETC.,
Corner Clay and Battery Streets,
SAN FRANCISCO. feb1

PHILADELPHIA BREWERY,
SECOND STREET

Corner of Folsom.
The Best Lager Beer in the State.
THE COUNTRY SUPPLIED AT THE MOST
REASONABLE TERMS.

HOELSCHES, WIELAND & CO.

L. & E. WERTHEIMER,

Importers and Dealers in

CIGARS & TOBACCO
CORNER SACRAMENTO & BATTERY STREETS,
SAN FRANCISCO.

Genuine Meerschaum
PIPES.

A. WASSERMAN & CO.,

No. 3 Custom House Block, Sacramento street, up-stair.
IMPORTERS of German and French
Dry and Fancy Goods, Cigars,
GENUINE AND IMITATION
MEERSCHAUM PIPES.
etc., etc., etc.

CLOTHING, &c.

SIMON.

L. DINKELSPIEL.

SIMON & DINKELSPIEL,
Importers and Jobbers of
FANCY AND STAPLE DRY GOODS,
HOSIERY, &c. &c.
No. 79 California Street,
Corner of Battery and
California Streets, SAN FRANCISCO.

FIRST CLASS LODGINGS

—AT THE—

What Cheer
HOUSE
San Francisco,
In great abundance at the LOWEST RATES.

REMOVAL

FANCY - MILLINERY,
and
DRY GOODS.

—O—

JACOB COHEN & CO. have removed from No. 418
Sacramento street to the three-story brick-build-
ing No. 402 Sansome street

J. L. SMILEY, J. JOS. YERKES, T. VOZIN.
SMILEY, YERKES & VOZIN.
AUCTIONEERS AND COMMIS-
SION MERCHANTS.
SALESROOM—S. W. corner of Sacramento and Sansome
streets.

SALE DAYS.

MONDAYS—Regular Catalogue Sales (in second story
salesroom) of FRENCH GOODS, SILKS, EMBROIDERIES,
STAPLE DRY GOODS, FANCY GOODS, &c.
WEDNESDAYS—Regular Catalogue Sales of Boots
and
SATURDAYS—BROGANS, CLOTHING, HATS, Caps
BLANKETS

PIONEER SAN FRANCISCO
LETTER EXPRESS

DELIVERS LETTERS to all parts of the City, East &
Taylor street, for Three cents. Notices of meetings
Invitation Cards, Circulars, etc., promptly delivered at
reasonable rates. Persons wishing their Letters taken
from the Post Office, and promptly delivered at their place
of business or residence, will please leave their orders at
the Office.

Boxes for the reception of Letters at the principal
nurs-
Envelopes [prepaid] can be obtained at the office at the
low price of \$3 per hundred. S. G. BARNES, Prop-
Office with State Telegraph Co., 63 Montgomery st.

BUTCHERS, &c.

WINCHESTER MARKET
88 Kearny Str, Bet. Pine and Bush,
SAN FRANCISCO.
ANSON AVERELL, Proprietor.

The best of Meats and Vegetables supplied to Hotels, &c. on reasonable terms
Marketed delivered to any part of the City Free of charge.

Mr. S. Isaac, Salesman for the Kosher department.
Mr. R. Jacobson, Shoehet.

KOSHER MEAT.
LEOPOLD BREISACHER,

PIONEER MARKET
CORNER BUTTER AND DUPONT STS.

Respectfully informs the Israelites that he now keeps Kosher Meat of all kinds, and of the best quality.

D. WOLF
Begs to inform his former friends and patrons, that he has opened a new stand at the

NEW WORLD MARKET,
NO. 2 & 3.
at Commercial st., between Liedesdorf & Sansome. here he will be pleased to receive his former customers, and to serve them with
PRIME VEAL, MUTTON, BEEF, FRESH & SMOKED.

Prices the most reasonable.
All orders promptly executed, and delivered free of charge to all parts of the city.

Second Street Market,
No. 118 Second Street Corner of Minna St.

MOSES DAVIES, Proprietor.

THE best of MEATS and Vegetables supplied to Hotels & co. on reasonable terms
The best smoked beef, tongues and sausages of all kinds.

Wm. Winter
Sign and Ornamental PAINTING.
South side of Washington st. west of Dupont.
San Francisco.

SHABER & FARRAN, REAL ESTATE AGENTS

and
House Brokers,
228 Montgomery st, betw. Pine & Bush.

INSURANCE EFFECTED.
JACOB F. SHABER, SAM. M. FARRAN.

KOSHER WINE!
KOHLER & FROHLING,
160 Montgomery St. (Montgomery Block)

Muscat Wine
\$2 PER GALLON.

Made expressly for the Holy days;
Also, some choice NATIVE PORT WINE, ANGELICA and Old WHITE WINE of vintage 1857.
Delivered to any part of the City FREE.

AUCTION HOUSES, &c.

R. D. W. DAVIS & CO. AUCTIONEERS.
SALE DAYS.....TUESDAYS AND FRIDAYS.
AT 10 o'clock, A. M.

THE UNDERSIGNED having taken the Fireproof Brick Store on the southwest corner of California and Sansome streets, will continue the Auction and Commission Business, under the name and style of R. D. W. DAVIS & CO. Gratefully acknowledging the favors heretofore extended to him, he respectfully solicits a share of patronage.
R. D. W. DAVIS.

H. M. NEWHALL & CO.,
COR. OF HALLECK & SANSOME STS.

Salesroom,
Fireproof Brick Building,
Corner of Sacramento and Battery Streets.

MERCHANTS in the Country who wish to trust us with their orders, for the purchase of all kinds of merchandise, can have them properly attended to, by allowing us 5 per cent. commission.
Our business connection will greatly facilitate our labors, and we can guarantee promptness, cheapness and despatch.

Goods purchased at auction at the same rate.
ASHIM & BROTHER,
Cor. Leidesdorf & Sacramento streets.

Card.
ASHIM & BRO.
ASHIM & BRO.,.....SOL'N ASHIM & Co.,
SAN FRANCISCO, NEW YORK.

THE Undersigned, having established a HOUSE IN NEW YORK, which will receive the personal attention of Mr. SOLOMON ASHIM, would respectfully inform public that they are now prepared to execute all Commissions entrusted to their care, on the most reasonable terms, and from their long establishment in this city, and their thorough knowledge of the markets, flatter themselves they are fully capable of giving entire satisfaction to those who may favor them with orders; at the same time they will continue their

AUCTION & COMMISSION BUSINESS,
And solicit consignments, upon which they will MAKE LIBERAL ADVANCES.
ASHIM & BRO.
N. E. cor. Sacramento and Leidesdorf sts. de29

WASHINGTON MARKET 59 and 60
L. MILLER.
BEEF, MUTTON AND VEAL

American Beef.
Orders for any part of the City and Country, will be forwarded with the greatest promptness.

M. Klein,
WHOLESALE & RETAIL DEALER IN GROCERIES,
LIQUORS AND PROVISIONS
252 Kearny Street,
Near Broadway, San Francisco.
Orders promptly attended to and delivered to any part of the City free of Charge.

LETTERS AT OUR OFFICE.
Mr. S. Stein, as also Mr. Jacob Sturman may find letters addressed to them at our office.

PAINTS, OILS, &c.

COFFIN, REDINGTON & CO., **RICE, COFFIN & CO.,**
NEW YORK. MARYSVILLE.

Redington & Co.
Wholesale Druggists
San Francisco.

HAVING PERFECTED ARRANGEMENTS through our New York house by which we purchase direct from the manufacturers and importers, we are enabled to offer greater inducements to the drug trade on the Pacific coast, than have ever before been offered. We import in large quantities all the principal leading articles in the drug business, and are prepared to supply the Jobbing trade on terms which they will find much more to their advantage than purchasing in New York, in small quantities.
To Retail Druggists & Apothecaries, we would say that we have a full and complete assortment of every article required by a city or country dealer; that we guarantee the purity and genuineness of all articles sold from our establishment, and that our advantages in purchasing enable us to sell at LOWER AVERAGE PRICES than other houses. We invite the attention of the

Grocery Trade & Country Dealers
To our extra facilities for supplying many articles required in that trade. We import

ENGLISH SAL SODA
in large quantities, and we have also a contract with the American manufacturers for a full supply.
Preston & Merrill's and Burnett's Flavoring Extracts.
We receive in large lots direct from the manufacturers, and offer them for sale at the lowest market prices.
We also have the exclusive agency on the Pacific coast of **Henry Thayer & Co's Medicinal Fluid Extracts;**
Winchester's Syrup of the Hypophosphites of Lime and Soda;
And the celebrated
GRAEFENBERG FAMILY MEDICINES.
Particular attention will be paid to the **MEXICAN AND SANDWICH ISLAND TRADES.**
All the popular Patent Medicines received direct from the proprietors.
REDINGTON & CO.,
Drug Importers
105 and 107 Clay street.

GEO. L. STORY & CO.
Importers and Wholesale Dealers in

PAINTS, OILS, WINDOW GLASS, VARNISHES,
BRUSHES, COLORS, GLUES,
Etc., Etc.

HAVE REMOVED FROM
105 Clay Street.
To 108 Battery street, cor. Mercantile
SAN FRANCISCO.

J. F. COOKES,
Stall No. 15,
METROPOLITAN MARKET.
DEALER IN ALL KINDS OF
FRUIT.

GROCERIES.
THE OLD ESTABLISHED
WASHINGTON GROCERY,
137 Washington Street, bet. Montgomery and Sansome.

The quality of the Goods is known; the Stock very large; the prices are such that no one can find fault.
Particular care will be taken with **PESAH GROCERIES.**
COFFEE.—If housekeepers would once try the quality the aromatic flavor of the Coffee from the Washington Grocery, they would certainly call again.
9 lbs of Crushed Sugar for a \$1.

Business of the Gleaner.
All communications on business, for the Gleaner are to be forwarded to the new office temporarily located on Washington st.

A. KOHLER
SAN FRANCISCO
No. 178 Washington Street.

FORTY CASES MUSICAL INSTRUMENTS
Just received—such as
ACCORDEONS, FLUTINAS
GUITARS, VIOLINS,
BRASS INSTRUMENTS.
Also—
Tamborines, Banjos, Flutes, Clarion, Picaloon, Violin Bows, Bow-Hair, Rosin, Bridges, Pegs, Tail-Pieces, Finger-Boards, Tuning-Forks, and all kinds of Musical Instruments and Merchandise
SSS ROMAN STRINGS 4 lengths and 4 Thread.
Fresh every Two Months from Italy.

ALL of these goods will be sold very low to the trade, as they are direct importations from the manufacturers of Europe, and imported in large quantities by A. KOHLER. He will sell them **Thirty per cent. cheaper** than any other House in California; therefore, it would be for the interest of all to call and examine before purchasing elsewhere.

N. B.—Popular sheet music by every star, Toy and Fancy Goods by the ass.
A. KOHLER.
178 Washington Street
The Wholesale department of this House, is no Sansome str. occupying the whole block from Clay to Commercial Street.

JAMES HAYES,
MANUFACTURE
AND
DEALER
IN
MARBLE
Grave Stones.

Chimney, Table & Counter Tops.
No. 166 CALIFORNIA STREET.
Hebrew Inscriptions executed with precision, and neatness. All work done in the best manner at the lowest prices

R. JACOBSON.
225 Post st.,
has constantly on hand

ספר תורה תפילין מזוזות מגלות שפורות למורי הקריאה תפלות חומשים סליחות מחזקרים הגרות תחנון לוחות תיקן ליל שבעות והור"ק קנות ספר החיים ציצית וטליתות

GREENHOOD & NEWBAUER.
WHOLESALE AND RETAIL
Coal Dealers;
NO. 55 SANSOME STREET,
SAN FRANCISCO.

Keeps constantly on hand an Assortment of all kinds of Coal.
ORDERS from the Country promptly attended

MINISTER WANTED.
The Congregation Beth Israel, of Portland, On. is desirous to engage a **חזן ושרת** ובעל קורא a gentleman able to deliver occasionally a Lecture, either in German or English.
Salary \$1,000 a year, which he may increase by giving private lessons, or establishing a Day School.
Preference would be given to a Mohel, by which he also may be able to realize a few hundred dollars a year, exclusive of other extras.
"Jewish Messenger" N. Y., please copy for 3 months, and send bill
Address M. MANSFIELD, Pres't.

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